7: Wayland M-5 (ca. 1926) 1931 FL6 Dorobo FL 6

94 [97] [132] A form of
were called *sere* is lowest from *ripp*. Planting is done in a season called *Lenkoreng*, when there are, or should be, light rains. This is well recognized, as are two other seasons or months: *Lemoru*, a time of rain; and *Lekibatu*, a time of much rain.

825 *The Calendar.*—The Wandorobo are very hazy about the calendar, and disagree among themselves about it. The "year" appears to be divided into six months, of which the following lists were compiled from those who pretend to know about them. No two agree, it will be noticed, except 3 and 4, which are probably wrong, for my informants displayed much uncertainty.

1.	2.	3.	4.	5.
Lenkoge,	Lenkoreng	Lenkoge,	Lenkoge,	Lenkoreng
Lemoru	Lenkoge	Lenkoreng	Lenkoreng	Lemoru
Lekoo	Lemoru	Lemoru	Lemoru	Lekibatu
Lemoru	Lenkibatu	Lenkibatu	Lenkibatu	Lenkoge,
?	Lemoru	Lemoru	Lemoru	?
?	?			

262 [772] *Food.*—In addition to the above-mentioned grain the Wandorobo will eat almost anything they can get their teeth into, but I do not gather that they will eat human flesh. They will devour any kind of antelope or pig, elephant, rhinoceros, etc., also carnivorous of all kinds, except the hyæna; nor do they eat chickens (the Dorobo say that this is because they—the Wandorobo—do not possess any) or snakes. Honey is greatly prized, and bee-traps are set for and with in the trees.

462 *Division of Labour.*—A man's work, except during the hunting season, is wood cutting and attendance on the crops, where his main function is that of a scarecrow. During the hunting season all the able-bodied men leave the village in search of game, which they spear and trap. On wet ground they will actually run down a buck. When the hunters are out, work in the fields and village is done by women, children, and old men. The boys help with the crops, and the girls are employed in the village grinding grain and fetching water with the women. The very old people sit about and take little active part in the life of the community.

577 *Recreations.*—The Wandorobo have no musical instruments. They rarely dance, and while the children doubtless play games I gathered no reliable information under this head.

[578] [579] [580] [581] [582] *Manufactures.*—The Wandorobo are peculiarly wanting in this respect. They make neither baskets nor pottery. The former I did not see among them (the people were found to be using gourds as cooking pots). The latter is obtained from the Dorobo in exchange for tobacco. Their skeins (hanks) are similarly obtained, while their spears (*kiri*) come from the Dorobo country, just over the border in the Sudan. It is noticeable that they use the short stabbing spear. These, it may be noted, are the only tanged spears I saw in Kenya. They are handsome (considering) of Dorobo origin; as with all other tribes in this part of the world, they carry their spears in guards, upon which they frequently carve crude designs.

/221 cont./

to dobosoi, i.e., huts of the unmarried men, in contrast to the aija to dalma, the camp of the married. Therefore here, too, we find, even in the name, a separation into kraal of the married and kraal of the warriors, similar to the one mentioned for the Masai.

The arrangement of the interior of the hut, like the form itself, resembles that of the Masai; its furnishings, however, are even sparser. A honey pot (madjé, madjong), a gourd bottle (ngot) for drinking water and honey beer, a leather bag (lebem, lebenge) for collecting honey, a larger one (odaré, ndarerig) for water, a few earthen pots, larger ones (idig, idis) and smaller ones (ngoba, ngoba) for cooking, a couple of wooden bowls (tagi), a rope cut out of an animal skin (mbaro, mbaroge) to tie up the slain meat, a cord twisted out of the bark fibers of the baobab (Adansonia digitata) for the drawing up and letting down of the beehives hung in trees (merikpe), along with a few dehaired skins (lsio) that serve as beds, as well as an (kafe, kaweng) and knife (pandjeng), constitute the principal household equipment. In a few huts one also finds the ax dawra /pack-saddles/ of the Masai, here called laisho (laiswa), as well as a hammer (gitiki) for forging and a chisel for designing the arrow points (mai, mare), and finally that sharpened small piece of sheet iron serving as razor-knife (karé, kaweng). The entire family namely, husband, wife or wives, and the uncircumcised children, live in one /sio/ hut. Men and boys, however, are usually out. The day begins even before daybreak for the hunting men. They set out with a snack consisting of a little piece of boiled or roasted meat, so that the first light of day already finds them in the hunting grounds. The game now between heat; as they say, it does funds more eagerly and cautiously than a few hours later, when the sun already becomes annoying to it. At daybreak women and children leave the huts; firewood and water are carried up in order to cook the meat fetched from a larder lowered to a nearby tree. The meat is kept there and not in the camp, so that it keeps in the air and thus remains fresh longer. After that the morning meal is eaten. Actually the Wandorobbo do not have definite mealtimes as long as there is something edible they simply eat as long as they can.